



# *Brooklyn Jewish Center Review*

*March, 1957*

PASSOVER 5717

A MURAL SHOWING MOSES LEADING THE CROSSING OF THE RED SEA TAKEN FROM THE THIRD CENTURY SYNAGOGUE AT DURA-EUROPAS, AN ANCIENT CITY BETWEEN DAMASCUS AND BAGHDAD. THE WALL IN THE BACKGROUND REPRESENTS THE RISEN WATERS, AND THE OPEN HANDS AT THE TOP SYMBOLIZE GOD'S INTERVENTION. THIS IS STRIKING EVIDENCE THAT JEWS DID NOT FEEL ART WAS PROHIBITED TO THEM.

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## **OUT OF OUR PAST**

A NEW DEPARTMENT

Edited by MORRIS COHEN



# PASSOVER SYMBOLS



*The symbols, in the plate:*  
A—Egg, B—Shank Bone, C—  
Bitter Herbs, D—Lettuce, E—  
Charoseth, F—Horse Radish.

## PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to

Sarah: "Make quickly *three measures of fine meal*: knead it and make three cakes." The three matzoth symbolize these three measures.

## WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It

has the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services.*

ON THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,

None the less do I believe!

And though he tarry,

None the less do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith

In the coming of the Messiah I believe!

## THE CENTRALITY OF THE LAND OF ISRAEL

ACCORDING to our tradition the land of Canaan, later to be known as the land of Israel, was central in the minds of the Hebrews even before the exodus from Egypt and their establishment as a people. The exodus and the sojourn in the desert were but a prelude to their settlement in the promised land. Living on this land, the bonds of indissoluble union between land and people were fixed. The first and second dispersion from off the land served to heighten the consciousness of the centrality of the land and to deepen its meaning. Zion came to have a profound religious significance and symbolism for the Jews of the Diaspora. The hope of return to the land was equivalent to that yearning for closer communion with God which stirs the hearts of the pious.

As the civilized peoples joined in sharing some of the basic spiritual and ethical teachings of Israel, the symbolic meaning of the land of Israel too became a part of their heritage. The supreme sanctity of the land of Israel was admitted by the two great religions that issued out of Judaism, Christianity and Mohammedanism. Zion became for them, as it was and is for the Jews, a name charged with utopian hopes and strivings.

If this be a pattern of history, and we believe it to be so, we are witnessing today its logical unfoldment. Zion, the land of Israel both in fact and in spirit, has become central in the political consciousness of the nations of the world. The land and the State of Israel is the test now of man's capacity to go upwards towards those ideals which the nations have come to share with the Jews.

Many other considerations like oil and power alignments, may seem to statesmen

as the realistic questions of the moment. But the realism of today may turn out to be the folly of history. To us Jews

Passover marks the birth of a nation. The struggle for freedom, however, has more than national significance. The freedom torch lit by Moses and the children of Israel burns brightly for all mankind to observe.

It is no accident that Moses' words were inscribed on the American Liberty Bell, "And thou shalt proclaim liberty throughout all the land unto all the inhabitants thereof." The founding fathers read the story of the exodus from Egypt and were inspired to fight for the freedom of the colonies. It is well known that when Benjamin Franklin and Thomas Jefferson were asked to recommend a seal for the United States they suggested as a design the picture of the children of Israel escaping from Pharaoh. The proposed caption was, "Rebellion against tyrants is obedience to God."

So too the Negro slaves, dreaming of their own liberation, sang, "Go down Moses to Egypt land, tell old Pharaoh, let my people go."

In every generation the Jew has been a soldier of freedom. Political freedom, religious freedom, economic freedom—the Jew has played a prominent role in advancing the cause of liberty on all fronts.

Again the Jew fights for freedom today. Throughout the world he fights for freedom from bias; in Israel he fights for freedom from insecurity and attack.

In fighting the good fight for Jewish emancipation, the Jew is advancing the cause of freedom everywhere. Passover

who have faith in the meaning of history, the real question at hand is whether Zion will become now a powerful force for good in the political consciousness of man.

BENJAMIN KREITMAN.

## ADVANCING FREEDOM

is a symbol not only of Jewish but of human liberty.

MORDECAI H. LEWITTES.

## A DESERVED HONOR

WE EXTEND our heartiest congratulations to Moshe Maisels, editor of the Hebrew weekly, *Hadoar*, upon his receiving an honorary doctorate from the Hebrew Union College. Dr. Maisels well deserves this honor. As the editor of *Hadoar* he has carried forward the work of this great magazine and has helped to establish Hebrew culture in this country on a firm basis. As a philosopher, he has written two important volumes on Jewish thought. Martin Buber has described these works as combining within them "the universality of the Spirit with a profound understanding of the character of Jewish culture and history." Happily, these two books, originally written in Hebrew, were recently translated and summarized in one volume entitled "Thought and Truth." We are confident that Dr. Maisels will go from strength to strength in his contributions to the Hebrew language and to Hebrew thought.

BENJAMIN KREITMAN.

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# "JUST BETWEEN OURSELVES"

"וְכַלָּהּ בְּחֵדָּה"

## *An Intimate Chat Between Rabbi and Reader*

### HOTEL AND PUBLIC HALL MARRIAGES

I HAVE often had occasion to say that the standards of Jewish life are now being fashioned in the grass root communities of America and not in New York or in the other large metropolitan Jewish settlements.

These smaller communities scattered in all the cities of our land have a better chance to organize their communal life. The Jews there are more responsive to leadership, and they have developed a will to fashion a finer and more dignified Jewish living.

In one of the many Congregational bulletins that I receive, I read an interesting announcement which I believe is worthy of the attention of all Jews in our city. It appeared in the bulletin of the Shearith Israel Congregation of Dallas, Texas, and is a statement endorsed and signed by all the Rabbis of Dallas—orthodox, conservative and reform, and I presume that it appeared also in the bul-

letins of all the other synagogues and temples in that city. It reads as follows:

"The Rabbis of Dallas, with gratitude for the new Religious Buildings—completed, nearing completion, or planned—present the following statement to their fellow-Jews of the City of Dallas.

"Marriage in Judaism is Kiddushin, a sacred union of a man and a woman in the presence of God. It is appropriate that the service of marriage should be performed in an atmosphere of religious dignity. The most fitting of all places is in the House of God, in a sanctuary or a chapel. At times the home, a dwelling place of love and devotion, is suitable. What is unsuitable and undignified is the continued use of public rooms. We, as Rabbis, are chagrined at the fact that Jews are the only religious group who permit the sacred rite of marriage to be performed in such public facilities. We unite in our plea to all Jews to help us

enhance the religious dignity of the marriage ceremony by confining the scene of it to the sanctuary or the home."

The Rabbis are careful to state in an introduction to this statement that "Since a hotel wedding does not actually violate Jewish law (though it does violate Jewish sensitivity) the Dallas Rabbis cannot be remiss in their duties and refuse to perform a wedding taking place in a hotel. However, it is the feeling of the Rabbis that moral persuasion will gradually eliminate weddings in public halls."

I have often given thought to this matter. When you read the wedding notices in our daily newspapers, you rarely read of a Christian marriage taking place anywhere but in a Church. Some may have receptions following the church wedding in a hotel, but the actual ceremony, in nearly every case, is solemnized in the church. The families feel that it is a sacred rite and therefore should be performed in a sacred environment. Very few churches have the facilities or accommodations for wedding dinners or even receptions; and that is why you sometimes read of the reception being held in a hotel.

### ISRAEL HAS FRIENDS

IN SHARP and grateful contrast to the tortuous convolutions of State Department policy and practices in the Middle East crisis has been the steady friendship and understanding of Israel's danger evidenced by the American people and press.

While the newspapers of the country have devoted their columns to expressions of hope that Israel would not resort to force, and that she would instead patiently use the agency of the United Nations to solve her problems, the press has nevertheless expressed full realization of the moral justification of Israel's reaction to Arab violence and deprivation of its rights. The threat of sanctions which the Secretary of State and the President so precipitatedly issued against Israel was immediately and uniformly rejected by all newspapers as an admissible solution. They were quick to note, and strong in the assertion of, the difference between the proposed punishment for Israel, and the absence of even a suggestion of sanctions against the Soviet Union because of its Hungarian intervention.

An outstanding example of the popu-

lar American attitude towards Israel is the consistent support of the American Christian Palestine Committee. This group, comprising leaders of opinion in many communities throughout the country, has for a number of years supported first the establishment of a Jewish national homeland, and, after Independence, the cause of Israel's economic strengthening and political stability.

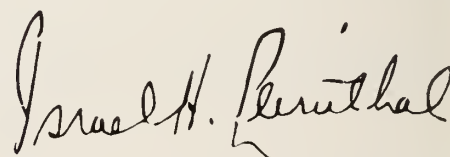
At its recent annual convention the Committee adopted resolutions severely condemning the proposal for sanctions and reasserting its recognition of Israel's rightness and rights in the crisis.

The sentiments expressed by Congressional leaders were, regardless of political affiliation, of the same tenor. Republican and Democrat alike, Senators and Representatives from every section of the country rejected sanctions against Israel. It is not unreasonable to believe that this unity of American opinion will in the long run prevail over any policy of expediency, and will insure equitable American and international treatment of Israel.

WILLIAM I. SIEGEL.

We Jews, like our brethren in Dallas, are fortunate that all the newly built Synagogues and Centers do have splendid accommodations for dinners or receptions, if these are desired. There is, therefore, no excuse for having the marriage removed from the sacred surroundings. How much more meaningful the ceremony becomes when the young couple, in this most important time of their life, stand facing the Holy Ark, their thoughts and prayers drawn to their Divine Father.

I realize that customs and habits are not changed overnight; and that it may take a long time—certainly much longer than it will take in Dallas—for this wisely suggested practice to prevail. But I do have hopes that eventually Jews everywhere will realize the wisdom of this suggestion and bring back the marriage rite and celebration where they rightfully belong, in the House of God.



Brooklyn Jewish Center Review



# A LOST TRIBE RETURNS

By ARYEH NEWMAN

**F**OR the second time in two years the Israel airport of Lod recently witnessed the arrival of a batch of stolid dark-faced sturdy youngsters from Ethiopia. They came to join their comrades at the Youth Aliyah village of Kefar Batya in equipping themselves both vocationally and spiritually to act as leaders of their communities in the fastnesses of the Negus' jungle kingdom. They formed yet another link in the historic project of reuniting the Jewish tribes of Ethiopia known as the Falashas with the main body of their people.

Who are the Falashas? How many are there? What are their customs? Where do they live? The answers to all these questions are not all clear, though much of the mystery that surrounded them has now been penetrated with the existence of a permanent educational mission amidst them established by the Jewish Agency's Department for Torah Education to the Diaspora some three years ago. Many theories have been advanced regarding their origins. The Falashas maintain in common with many medieval travellers who either heard of them or actually met them that they originate from the time of the Queen of Sheba's mission to King Solomon. Others would trace their ancestry to the Jewish military colonies established in Upper Egypt prior to the destruction of the First Temple six to seven centuries before the Christian era. At any rate it seems quite probable that they have an unbroken history dating back to Second Temple times, and that there was some contact between them and the Himvaritic or South Arabian Jewish tribes that maintained their own independent kingdom and dominated that region in the early centuries of the Christian era. Like these independent Jewish neighbors of theirs the Falashas were at one time a ruling power in Ethiopia and numbered some hundreds of thousands.

Ethnologically the Falashas differ somewhat but not a great deal from their dark-skinned African neighbors whose language they speak, which indicates that those adventurous sons of Israel who brought Judaism to this primitive jungle land intermarried with the local population and soon impressed large numbers of



*Falasha children rehearsing the Seder*

them with the spiritual message of the Jewish way of life. This conversion of African tribes reminds us of the tremendous influence that Judaism wielded after its contact with Greek culture in the centuries immediately preceding the Christian era, resulting in familiarizing large sections of mankind with its unique monotheistic doctrine and ethical message.

We know of kings and princes—Greek, Roman and Persian—who succumbed to its fascination and embraced Judaism. Christianity developed at a time when the intelligentsia of three middle east cultures were, to say the least, attracted by the customs and faith of the "peculiar people" in their midst. Many of them practiced Jewish customs such as the Sabbath. The independent Arab, Persian, Falasha and later Khazar Jewish kingdoms constituted a telling example of the remarkable vitality and fascination of the purely spiritual message of our forefathers before they were finally eclipsed by the physical fire of the church militant and the cold steel of the sword of Islam. Indeed we might have witnessed the gradual peaceful penetration of Judaism spreading its message "Not by might and not by strength but by my spirit saith the Lord" (Zechariah IV, 6).

The Falashas constitute probably the only relic of the great direct missionary influence of Judaism. In spite of persecution, attempts at exterminating them, mass conversions to Christianity in the last century, there still remain some thirty thousand of them who stoutly proclaim their adherence to Judaism, scrupulously keeping to the Jewish customs and traditions they have managed to preserve, cut off for thousands of years from their coreligionists in other lands. They call themselves Bet Israel (House of Israel). They are literally the People of the Book, the Old Testament in a local Ethiopian dialect constituting the sole source for their practice of Judaism apart from scanty oral traditions accompanying such observances as the Passover, where they are careful even to *kasher* their "hametz" all-year-round utensils for fear of leaving a vestige of leaven to remain after the festival, in accordance with Talmudic rulings. Similarly their marriage rites follow more or less Jewish precedent—without the *ketuba* (Rabbinic marriage contract.) Channukkah and Purim were unknown to them affording evidence of their early origin before these feasts were instituted. Their observance of the Biblical festivals was complicated by the



vagaries of the Coptic calendar and the differences in geography and climate between their African home and that of their faith. Thus they celebrated the feast of first fruits and the giving of the law in the autumn since that is harvest time in Abyssinia. Nevertheless they observed the feast of Pentecost seven weeks after the last day of the Passover, interpreting the "morrow of the day of Rest" (Leviticus 23:15) neither as the Karaites to imply the first Sunday after the Passover nor according to our Rabbinic tradition to mean the second day of Pesach. The influence of their African environment can be seen in their interpretation of Rosh Hashana not as a feast of "the

and play a leading role in the present organized attempt to cement the spiritual ties of the Falashas with the Jewish people.

Over three years ago Rabbi Samuel Beer, a Safad Rabbi and teacher, was sent by the Jewish Agency to begin the tremendous task of disseminating a knowledge of modern Judaism among the Falashas, and to set up a permanent institution there for training their "kohanim," religious functionaries. As referred to above, though there are many points of contact between Falasha and traditional Judaism there are many aspects which are entirely missing. Kindling the Sabbath lights, the Shofar, Lulab, the

nary in three- to four-month cycles. There, in an intensive programme of studies from five-thirty in the morning to ten at night, they learned the rudiments of Judaism, elementary general subjects and Hebrew. Rabbi Beer and his assistant, Jonah Bogola, a pupil of Professor Faitelovitch, compiled a book on the "Jewish Festivals" (*Haggei Israel*), translating it from Hebrew into Amharic, the Ethiopian national language. It included selections from Ethics of the Fathers and the Hebrew and Amharic alphabets in corresponding columns. Cards with the Hebrew alphabet and the vowel points were also printed. As a result of the distribution of this literature in every Falasha village and the efforts of the "kohanim," about eighty per cent of the Falashas, including women, are now familiar with the *alef bet*, the Shema and several basic Hebrew prayers. The first Hebrew book (*Pesiot*, "Steps")—a text book used by children in Israel religious schools, has now been mastered by the Falashas and they eagerly await the distribution of the second one.

One Jewish school under Ethiopian government auspices is now functioning as well as thirteen Talmud Torahs in various villages, the teachers having been trained in longer and shorter seminars held by the Jewish Agency emissary and his assistant.

Nearly two years ago, twelve of the most promising Falasha school pupils were selected to go to Israel and undergo training in Youth Aliya as instructors, to learn a trade and become conversant at first hand with a living Jewish environment in the Youth village of Kefar Batya. Soon they will return to Abyssinia, and already a new group has arrived.\* They have proved most apt at agriculture in particular, and the girls will become certified nurses and midwives, vitally important in a country virtually without doctors. Their skills will serve their own communities and contribute to raising the standards of civilization in the country at large.

This project of improving both the spiritual and physical lot of his subjects has the blessing of Haile Selassie, the King

\* With the opening of the Gulf of Elath to Israel shipping it has been suggested by the President of Israel that Falasha youth be trained as seamen to ply the trade route between Africa and Israel.

(Continued on page 23)



*Falasha "Kohanim" being instructed in Judaism*

blowing of trumpets" but as a feast of drums.

The first real step in ending their isolation from the Jewish world, apart from the occasional visits of travellers and scholars, came in the nineteenth century with the devotion of one man, the late Professor Jacques Faitelovitch, who died in October, 1955, in Tel Aviv at the age of 74. Prominent at his funeral were the twelve Falasha children training with Youth Aliya. A special memorial meeting attended by members of the Falasha community in Israel was held at the home of Israel's President, Izhak Ben Zvi, who takes a special interest in their welfare.

Professor Faitelovitch was known as the grand old man of the Falashas who went to live with them, and, in 1923, set up a Jewish school which remained in existence till the Italo-Abyssinian war. Some of his personal pupils still survive

Shema, Mezuzah and Tefillin, Kiddush, for example, were unknown to them. The first effort was the institution of the Jewish calendar. Rabbi Beer took a JNF calendar he had received from the Jewish Agency, had it printed with corresponding Abyssinian dates, and distributed it in every Falasha home. From the first, there was never any difficulty in public relations, in evoking response. The contrary was the case. At a public assembly of 400 Falasha leaders held on the Eve of the Passover in 1954 the traditional Hebrew Calendar was formally accepted. The enthusiasm of the Falashas in learning Judaism was so unbounded that many would take a journey of many months on foot through the jungle to reach the Department's teacher's seminary in Asmara. But the one emissary, with his Falasha helpers and limited funds, could not cope with all the candidates. Some thirty pupils were housed and kept in the semi-

# JEWISH LIFE IN RUSSIA TODAY

by THOMAS J. KRANER

TWO New York University professors, Abraham I. Katsh and Christian G. Arndt, a Jew and a Christian, began a ten-day visit to Russia on August 15, 1956, to study problems of education, to investigate various collections of manuscripts dealing with *Hebraica Islamica* and to determine the present status of religious freedom behind the Iron Curtain.

The trip took them only to Moscow and Leningrad and was undertaken as private citizens. Russian citizens from all walks of life were met and interviewed—the farmer, on the collective settlement, the factory worker, scholar, educator, government official, librarian and religious leader.

Dr. Katsh observes that one important thing should be noted about their trip: "Although everything is controlled by the Soviet government, and this was noticeable especially in Moscow, we must say that what we saw and experienced was planned by us in advance and shown to us at our request."

Since Stalin's death it is easier for Western tourists to come into contact with the Russian people, but the average Russian still believes that America is a war-mongering, monopolistic country.

During Stalin's regime the plight of the Jews was one of cruelty and suffering. Now there is some improvement. "The Russian Jew," says Dr. Katsh, "feels that had Stalin lived another two years, the fate of the Jews would have been disastrous. As it is, fear and mistrust is still deep in everybody's mind, Jew and Christian alike."

Certain observations can be ascertained about Jewish religious life in Russia: The Soviet constitution provides for the parent to train children up to age eighteen, but prohibits schools or classes or groups in homes to be given religious education by others; the rites of circumcision and bar mitzvah are not completely prohibited; intermarriage is prevalent; there are some wedding ceremonies in the synagogue; Rosh Hashanah and Yom Kippur services attract young people but more out of curiosity and respect for their parents. Despite these factors and the public (not governmental) anti-Semitism and the listing of Zionism as a counter-revolutionary crime, the Jewish community maintains its allegiance and devotion to the Russian government.

One Friday night preceding services in the Leningrad Synagogue, the American professors, in discussing with the congregants the various rabbinical and other delegations that have visited Russia, got the impression, later confirmed, that any delegation from America or other western countries was of utmost importance to encourage the people to believe that hope was not dead and that the outside world had not forgotten them. "Stalin's name," says Dr. Katsh, "is always mentioned with the words 'May his name be blotted out forever.' This feeling about visitors is true for all religious denominations and it was made clear to us when we attended Christian services. Rabbi Schliffer, head of the Jewish religious community of Moscow, was proud of the Siddur which he arranged and which is named 'the Siddur of Peace.' The word Shalem (complete) which has been used for years in the standard Siddur editions, is replaced by Shalom (peace) and there are two prayers; one for general peace of the world, emphasizing that Russia is the protagonist of peace, and another prayer for the welfare of the Russian government. A prayer for the welfare of a government is a common practice and a religious obligation, but the Schliffer phraseology is different. Many have accused the rabbi of working with the government and of being responsible for the many of the GPU activities. Our impression is that the rabbi is genuinely interested in promoting and perpetuating Jewish religious life in the U.S.S.R., and though his deeds and actions echo the spirit of the government, he, nevertheless, heads it with dignity and understanding.

"We are sure that he is being watched and his activities constantly checked. In the Leningrad synagogue everyone came over to us to say 'Gut Shabbos' and talked freely, in the Moscow synagogue there was an undercurrent of tension and reticence."

In Leningrad, Mr. Gedaliah Pechersky, a dentist and president of the synagogue, told the visitors that there was an official *shochet* both in Leningrad and Mos-

cow; the *kehillas* in Leningrad and Moscow are approved by the government, and there are many *minyons* daily from 6-11 A.M., and also for evening services.

Dr. Katsh points out that, "These *minyons* are held in place adjoining the synagogues in both cities, but Saturday morning services are conducted in the big synagogues. In Moscow, the Friday night services are also held in the big synagogue. There were also studies in the Talmud for those over 18. Both synagogues contain



President of the Leningrad Synagogue with the Gabaim. Dr. Katsh is at left.

huge libraries consisting of rabbinic and hassidic literature. The shortage of *siddurim* and *taliesim* was noticeable, but not so books dealing with Responsa or Bible. However, the rabbinic literature of the last thirty or forty years is not available, and many of the great rabbis are unknown to the community. Of all the rabbis of Israel, Chief Rabbi Herzog's name was the only one they knew. Even such songs as 'Ani Maamin,' used in European consecration camps during World War II, and modern Israeli songs so popular in America and Israel were unknown to them.



"One recalls the great centers of learning in Russian cities such as Vilna and Minsk, which, as a result of their Jewish creativity, assumed the name of Jerusalem. Today, all this is gone. Jewish culture has disappeared completely. There is no Jewish press, no Jewish publications and no Jewish schools. Whenever one visits the synagogue in Leningrad or Moscow, the only symbol of the Jewish tradition are the old people, who are terribly disturbed by the dismal outlook."

To illustrate the Russian Jews' attitude toward Israel Dr. Katsh noted that, "They were proud of the establishment of the new State, though afraid to mention it. The implication was that the emergence of the state might help them, too. They had very little knowledge of what was happening in America or in Israel and were curious about the lives of the people in both countries. One person in Leningrad mentioned he was receiving the communistic paper published in Israel. Never during my conversations did I receive a clear request for delegations from Israel and America. It was our impression that it was contrary to government policy to offer such invitations unless they came directly from the government. But the need for such delegations was constantly implied in our discussions with Jewish and Christian leaders."

In Leningrad the professors were given a reception by the Jewish community and asked numerous questions—Is it legal for American Jews to have an education? How is the Sabbath observed in both countries? Who are the spiritual and cultural leaders? Incidentally, women were not present at Friday night services in either Leningrad or Moscow.

Although many Jews are unemployed there was no real complaint about this situation because the Jews felt conditions had improved since the period of the "doctor trials" and the death of Stalin. Therefore they are living on new hope for the future.

Since one of the purposes of the professors in visiting Russia was to locate the collections of manuscripts on Hebrew and Judeo-Islamic studies which had been the property of private individuals, libraries, academies and synagogues, they inquired at institutes of higher learning. In the Oriental Institute of Leningrad and at the Department of Oriental Studies of the University of Leningrad,

the professors met distinguished scholars of Hebrew and Islamic studies who, as Dr. Katsh says, "not only train other specialists, but devote their time and energy in discovering from these resources vital information hitherto undisclosed."

The Oriental Institute issued a *Festschrift*, or scholarly publication, in which K. B. Starkover, a well-known scholar of the Golden Age of Spain, presented some unpublished letters of the Hebrew poet Judah Halevi, and articles on the Dead Sea Scrolls and medieval Hebrew poetry.

Among the manuscript collections in the Institute is the Friedland group which includes Bible commentaries, linguistic material, Karaite literature, Kabbalah and documents pertaining to the history of the Russian and Oriental Jewish communities. One particularly rare item is a scroll (combining the Pentateuch and the prophets) with the signature of the owner, Sai'd, who writes that he sold it in the year 4607, according to the Hebrew calendar.

In Leningrad's public library the famous Abraham Firkowitch collection was studied. "Firkowitch," said Dr. Katsh, "came from the Crimean Peninsula, and in his zeal to prove that the Karaites had settled in the Crimean for a much longer period than previously accepted, travelled to Cairo and elsewhere to bring back the largest collection of Hebrew and Samaritan manuscripts in the world. The Leningrad library bought one

part of the Firkowitch collection in 1876 and the remainder after his death in 1874."

The second Firkowitch collection contains 1582 manuscripts of the Hebrew bible and the Masora written on parchment, and an additional 725 written on paper. Some of these date from 929 to 1121 and most were written by Aaron ben Asher, the greatest Masoretic authority of the early tenth century. He was responsible for the exact punctuation and the exact Masora of the Tiberian text which we have in our Bible.

One document, published by Alexander Harkavy in 1875, is a copy of the letter sent by Joseph, the Jewish king of the Khazars, to Hasdaj ibn Shaprut, the noted Jewish physician and high official at the court of the Omayyad Caliph Abudurrahman an-'Nasir, who ruled in Cordova, Spain, in the tenth century.

The Leningrad Library houses the famous Babylonian Code of the Prophets (916), a New Testament manuscript of the fifth century, the Antonin Collection, consisting of 1200 fragments of the Cairo Geniza, and the collections of Israel Zinberg, David Magid, Gotlieber and Wilenchik.

"In the library of Moscow, In The Name of Lenin," said Dr. Katsh, "we studied the two-volume handwritten catalog of the Baron Gintzburg collection and also microfilmed a great number of them. One of the catalogs was arranged



*Hebraica scholars in the Oriente Institute of the Leningrad Academy. From left: Dr. Katsh, Dr. Tichonor, Director of the Institute, Miss Starkover, Dr. Pankoloff and Dr. Zislin.*



for Joseph Gintzberg by Schneuer Saks and is called 'Bet Yosef.' The manuscripts deal with Kabbalah, Responsa, Judeo-Arabic and Aramaic commentaries on the Bible, linguistics, liturgy, Middle Age Hebrew scholarships of Italian Jews, lexicography, Karaite literature, the works of Maimonides and literature on medicine.

"All told, there must be about fifteen or twenty thousand manuscripts in the libraries and learned societies in Leningrad and Moscow. Our meeting with the scholars in Leningrad brought about an agreement of exchange for books and microfilms of manuscripts of the numerous collections. Seventy-five of these microfilms are now in the New York University Jewish Culture Foundation Library of Judaica and Hebraica. At the same time, the Russian scholars have received some 200 books dealing with the latest discoveries and research in the Hebrew language."

To gather further information on the educational system in Russia, Professors Katsh and Arndt visited the Deputy Minister of Education, Arsonyev. He told them that that purpose of supporting national languages and culture was for the benefit of all Soviet citizens. The professors asked the Deputy Minister these questions:

"Could Hebrew be taught in at least some ten-year schools in the U.S.S.R., under auspices of the State Educational System under a system as practiced in the United States, where Hebrew is taught as a language in the public schools."

"The Deputy Minister's first reply," related Dr. Katsh, "was that the same procedure applied to those of the Jewish nationality as to all other nationalities. He then suggested that the Hebrew language and culture could be fostered in Biro Bidjan. When we reminded him that the Jewish people do not consider Biro Bidjan a separate republic, and the distance to Biro Bidjan makes it impossible for Jews from Leningrad and Moscow to study in Biro Bidjan unless they uproot themselves completely, he remarked that according to Soviet law, if ten or more children, with their parents' consent, request that the national language be taught in a given ten-year school, the authorities must comply with this request. Upon our questioning of whether this law applied to the teaching of Hebrew as well, he said emphatically,

'Yes.' Moreover, upon our further asking whether this law applied also to general culture, the reply was in the affirmative. Under culture, the Minister explained he meant literature, history and music. We then inquired whether it would be permissible to quote the Minister, and he readily gave his consent. Realizing that we were on an important subject and that the Minister's statement was a matter of considerable national and international significance, we asked whether he would be willing to make a statement in writing so that we could quote him accurately. He readily agreed to this, and the following day we received a statement from him."

Although the Minister's letter is official and deals specifically with Hebrew it is still quite difficult for a group of Jewish youths to request that Hebrew be taught in their school because the local author-

ities find numerous ways to bring pressure on all who deviate from normal practices. There is a legal means to provide Hebrew but the leadership to maintain this position is lacking among the Jewish people who have been steadily weakened since 1917. Dr. Katsh pointed out, "In view of the total situation in the U.S.S.R. today, few Jewish young people will enroll for a course in Hebrew as an elective subject in an Institute or in a university. The whole program is geared for specialized students only. It is barely possible that the study of the Hebrew language and Hebrew culture can be made available in the secondary schools."

In conclusion Dr. Katsh wondered: "Will there be ten families among the Jewish population in either Moscow, Leningrad or elsewhere who will dare to request that Hebrew be taught in a ten-year school?"

## THE FAMED MR. BRISCOE

**R**OBERT BRISCOE, the first Jewish Mayor of Dublin, arrived in the United States March 14 for a seven-week tour on behalf of the United Jewish Appeal and the Irish Societies.

The hundreds of invitations received by Mr. Briscoe since his unprecedented election last June have been handled on a fifty-fifty basis, Irving Rockmore, his representative here, said, so that the Mayor's appearances before Jewish and Irish groups will be in equal proportions.

Although Mr. Briscoe's tour is not an official state visit, his appearances are being made with the cooperation of the Irish Consul-General's office and with the participation of the many Irish societies in the United States.

During his tour, Mr. Briscoe will bid for more tourist travel in Ireland and speak for the current United Jewish Appeal campaign, Mr. Rockmore said.

An Orthodox Jew, Mr. Briscoe observes the Dietary Laws and all groups which he will address have been informed about this.

The current visit is not the first for Mr. Briscoe. As a member of the Sinn Fein, the Irish Nationalist party, he undertook several secret missions to the United States to raise funds and arms for the Irish rebels. As a Zionist, he led a 1939 delegation which sought international support for settlement of Jews in Palestine.

The Mayor's American representative said that unusual cooperation had been shown by the groups who want to hear Mr. Briscoe. In many cities where both Jewish congregations and Irish societies had extended invitations, and the mayor could not make two appearances, the groups agreed to a combined meeting.

### *\$20 Tickets For Leonard Bernstein Israel Concert*

200 music lovers, undeterred by ticket prices as high as 20 U. S. dollars, snapped up reserved seats for an Israel Philharmonic Orchestra concert next October featuring conductor Leonard Bernstein, pianist Artur Schnabel, violinist Isaac Stern and cellist Gregor Piatigorsky.

The queue to buy tickets started to form at 7:30 a.m. The concert will mark the opening of the Frederic R. Mann Auditorium, the new permanent home of the orchestra.

Orchestra officials said the prices had been set high because the Tel Aviv Municipality will use a large percentage of the receipts to complete the concert hall.

Most of the 200 reserved seat buyers were working people, whose attitude was summed up by 21-year-old Avraham Green, a Sabra from Haifa, who works as a refrigerator mechanic: "The price is over my budget, but this will be the musical event of a lifetime."



# OUT OF OUR PAST

Philo's Interpretation of Hametz

*Following is the first of a new series presenting brief passages from lesser-known treasures of Jewish literature. Though we have regular contact with the profound and beautiful prose and poetry of the Bible and Prayerbook, many other gems of our literary past suffer an undeserved neglect because of a lack of ready access to them. Most of the works from which these passages will be abstracted are available at the Center Library, along with related descriptive, explanatory and biographical volumes.*

The selections offered here are from the works of Philo of Alexandria, a Jewish philosopher who lived about 20 B.C.E. to 50 C.E. Since he was so immersed in Greek culture, Philo was long felt to be outside the mainstreams of Jewish thought, and his importance thus mistakenly underestimated. It is in recent years that his great contribution to philosophy and theology has been appreciated by both Jewish and Gentile scholars, largely as the result of the work of Professor Harry A. Wolfson, of Harvard University.

In the Hellenistic period, the attractions of flourishing Greek culture posed a difficult challenge to Jewry. Philo, a product of the cultural dualism of the Alexandrian diaspora, used the forms and methods of Greek philosophy to meet that challenge. His defense, based on a positive formulation of Judaic values, not only justified the culture of the Jews, but turned the challenge against its makers by exposing the philosophical weaknesses and theological inadequacies of Greek thinking. Philo's affirmation of Judaism, written in the language and literary style of the Greeks, was the first real philosophy of religion and vitally influenced the development of Western thought.

One of Philo's greatest works of religious philosophy was achieved in his allegorical interpretations of the books of Genesis and Exodus. This method was used elsewhere by him to explain and justify other historical events and laws basic

to Judaism. The following passages on the prohibition of *leaven* (Hametz) illustrate this technique. Philo uses his explanation of particular ritual commandments to symbolize and expound universal ethical ideals. The selections are interesting because of their seasonal relevance and their inherent beauty and moral force.

The excerpts are from "The Special Laws." They follow:

"The bread is unleavened either because our forefathers, when under divine guidance they were starting on their migration, were so intensely hurried that they brought the lumps of dough unleavened, or else because at that season, namely, the springtime, when the feast is held, the fruit of the corn has not reached its perfection, for the fields are in the ear stage and not yet mature for harvest. It was the imperfection of this fruit which belonged to the future, though it was to reach its perfection very shortly, that he considered might be paralleled by the unleavened food, which is also imperfect, and serves to remind us of the comforting hope that nature, possessing as she does a superabundant wealth of things needful, is already preparing her yearly gifts to the human race. Another suggestion made by the interpreters of the holy scriptures is that food, when unleavened, is a gift of nature, when leavened is a work of art. For men in their eagerness to temper the barely necessary with the pleasant, have learned through practice to soften by art what nature has made hard. Since, then, the spring-time feast, as I have laid down, is a reminder of the creation of the world, and its earliest inhabitants, children of earth in the first or second generation, must have used the gifts of the universe in their unperverted state before pleasure had got the mastery, he ordained for use on this occasion the food most fully in accordance with the season. He wished every year to rekindle the embers of the serious and ascetic mode of faring, and to employ the leisure of a festal assembly to confer admiration and honour on the old-time life of frugality and economy,

## A MONTHLY SELECTION FROM AN ILLUSTRIOUS HERITAGE

and as far as possible to assimilate our present-day life to that of the distant past. These statements are especially guaranteed by the exposure of the twelve loaves corresponding in number to the tribes, on the holy table. They are all unleavened, the clearest possible example of a food free from admixture, in the preparation of which are for the sake of pleasure has no place, but only nature, providing nothing save what is indispensable for its use. So much for this." (The Special Laws, ii. 158-161.)

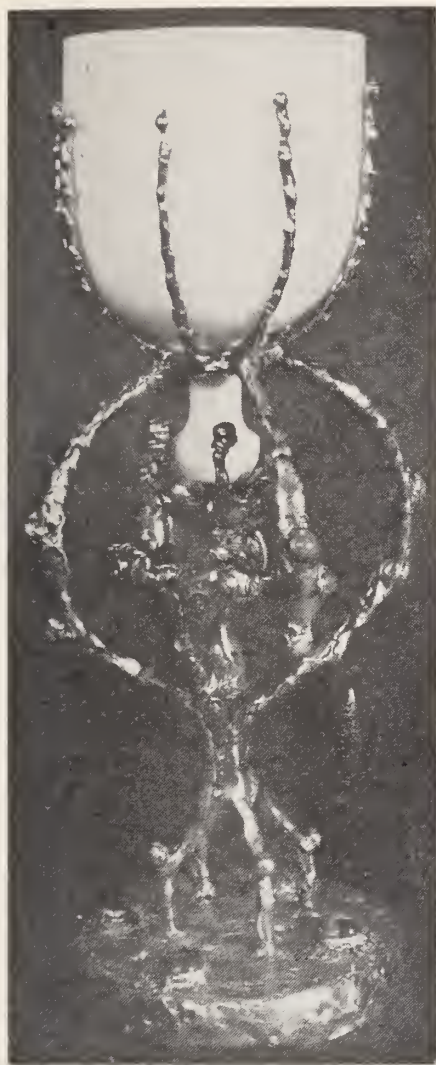
"Leaven is forbidden because of the rising which it produces. Here again we have a symbol of the truth, that none as he approaches the altar should be uplifted or puffed up by arrogance; Rather gazing on the greatness of God, let him gain a perception of the weakness which belongs to the creature, even though he may be superior to others in prosperity; and having been thus led to the reasonable conclusion, let him reduce the overweening enemy, conceit. For if the Creator and Maker of the universe, though needing nothing of all that He has begotten, has regard to your weakness and not to the vastness of His might and sovereignty, makes you a partaker in His gracious power and fills up the deficiencies that belong to your life, how ought you to treat other men, your natural kinsfolk, seedlings from the same elements as yourself, you who brought nothing into the world, not even yourself? For naked you came into the world, worthy sir, and naked will you again depart, and the span of time between your birth and death is a loan to you from God. During this span what can be meet for you to do but to study fellow-feeling and goodwill and equity and humanity and what else belongs to virtue, and to cast away the inequitable, unrighteous and unforgiving viciousness which turns man, naturally the most civilized of creatures, into a wild and ferocious animal!" (The Special Laws, i. 293-295.)

*(The translation used here is that of F. H. Colson in the Loeb Classical Library edition, published by Harvard University Press.)*



## NEW AESTHETICS FOR RITUAL OBJECTS

By ALFRED WERNER



*A Kiddush Cup Designed by  
Ibram Lassow*

framed synagogue of simple brick and concrete and observe in and around the Torah shrine pseudo-Baroque monstrosities in silver, bronze or other metals that should have been discarded along with the old and shabby walls of the *shul*.

But there has been a change in recent years, and credit for it goes largely to some architects and craftsmen, as well as several sculptors, of Jewish origin. Among the men who revolutionized synagogue architecture in the United States was the late Erich Mendelsohn, who left us such monuments of organic design as the Temple B'nai Amoona in St. Louis, Missouri, and the Park Synagogue in Cleveland, Ohio. When he needed ceremonial objects, such as seven-branched candelabra, he designed them himself to fit into the quiet grandeur of the interior. It may have taken the congregants some time to appreciate these very original objects and to feel a kinship with the austere functionalism of their forms.

Mendelsohn did not execute these objects but merely handed his sketches to craftsmen who translated them into metal. In the case of 56-year-old Ludwig Wolpert, now in this country, we have a craftsman of the variety that flourished before the invention of the time-saving machine. Though he makes use of power-driven devices that save work and conserve energy, his basic tools are essentially the same as those used prior to 1800, and are still employed, for instance, by Yeminite craftsmen—blow pipes, hammers, mallets, pliers, shears, files, saws, drills, and polishing materials.

Wolpert, who studied his *métier* at the Arts and Crafts School in Frankfurt-am-Main, was much influenced by the teachings of the Bauhaus, that outstanding educational institution which flourished between 1919 and 1932. The Bauhaus endeavored to develop the stu-

dents' creative ability along with technical proficiency. Under the spell of the new ideas, the young Wolpert learned to discard useless ornament. He found that the beauty of an object lay in the purity in which its material was expressed, and that form, moulded with grace, should always make the function of an object clear.

Having learned to carry out from beginning to end the designs he created, Wolpert was the ideal choice for a teacher in metal work at Jerusalem's New Bezalel Academy after his emigration to Palestine in 1933. Now on a leave of absence, in a temporary workshop of his own in New York's Jewish Museum, he is currently teaching a class of metal workers the principles of shaping contemporary ceremonial objects. His own work—samples of which are displayed at the Museum—includes Torah ornaments, Eternal Lights, Candle Holders, Sabbath and Seder plates, Ethrog boxes, menoroth and mezuzoth. The catalogue of his recent one-man show refers to Wolpert's guiding principles as follows:

"His main aesthetic objective is to adjust the simplicity of form to the nature of the special kind of metal used for an object. This aim of pure form as an organic creation, based on the inherent quality of the material, is supplemented by the ornamental use of the Hebrew letter."

Indeed, the Hebrew script, in an unadulterated terse and often archaic form, is frequently the only ornament Wolpert permits himself to use. Typical in this respect is the copper and silver Torah case, fashioned by him and given in 1948 to President Truman on behalf of President Weizmann. The 25-inch high cylinder consists of a simple crown, and a band, containing the text of some lines from the 19th Psalm, starting with, "The

ON EITHER side of the Atlantic, our temples of worship were built as large showpieces, with huge portals, cupolas, columned porticos, and like features. Proud as the congregations were of their wealth and prestige, they commissioned silversmiths to furnish the altars with over-decorated ritual objects. The 19th century Jew frequently felt that richness of material and ornament was all that was to be considered when he presented a torah crown or menorah to his synagogue, the common notion being that simplicity was synonymous with poverty.

Many American, European and Israeli synagogues have, to this day, retained objects whose chief purpose was to proclaim the wealth and generosity of the donor. It is startling to enter a steel-



statutes of the Lord are right, rejoicing the heart. . . ."

Wolpert is, of course, not the only modern Israeli silversmith of note. D. H. Gumbel, a few years younger, is another noted Bezalel teacher. Israel ben Yehuda is a talented pupil of Wolpert. These, and several others, produce fine work that is as joyful to behold as it is agreeable to the touch, firmly balanced, and easy to handle.

Like Gumbel and Wolpert, Benno Elkan is a refugee from Nazi tyranny. He was already in his mid-fifties and widely known as a sculptor when he fled to England where he is now residing. Last year, a giant menorah he created for Israel's Knesset as a gift from Britain, was exhibited at the Tate Gallery in London prior to being shipped to the Holy Land. This seven-branched candlestick is 15 feet high, 12 feet wide, and weighs four tons. In panels along its branches is depicted the spiritual history of the Jewish people from the time of Abraham to that of the new State of Israel. It is a grandiose work and yet, to judge from photographs a magnificent failure insofar as the fascinating details must, at even a short distance, disappear, or seem fuzzy.

Turning to the United States, we find here some interesting work produced by the sculptress Mitzi Solomon Cunliffe. A silver Eternal Light she fashioned has a definitely modern look, though it is based on the oil lamps of antiquity. It had been commissioned by the architect Percival Goodman, who prefers oil lamps or candles in ritual fixtures in lieu of electricity. Mrs. Cunliffe's menorah employs forms derived from plants with religious association, and the seven branches turn in pairs, instead of the arrangement in the usual plane.

Herbert Ferber and Seymour Lipton are professional dentists who, however, have been considered important enough as artists to have their work shown in New York's Museum of Modern Art, in Chicago's Art Institute, Philadelphia's Museum of Art, and elsewhere. Ferber, who became famous through the extraordinary "Burning Bush" sculpture he made for a facade of the B'nai Israel synagogue at Millburn, New Jersey, created a large menorah, simple, yet very original, for the Temple of Aaron Con-

gregation in St. Paul, Minnesota. Seymour Lipton's menorah for the Temple Israel at Tulsa, Oklahoma, departs greatly from the conventional type that repeats, with slight variations, its prototype on the triumphal arch of Titus in Rome. Lipton's large free-standing menorah has a gradually-tapering, hollow base which supports a wave-like curve of metal. The seven round cups, to hold the candles, are irregular, and suggest the buds on a tree. Lipton's Eternal Light, for the same Temple is composed of a number of sharply-angular wings, held together by a winged crown.

In the form of a metal cage, Ibram Lassaw's Eternal Light for the St. Paul congregation is not quite convincing, aesthetically. But the Eternal Light which Arnold Bergier fashioned for the Baltimore Hebrew Congregation is most

interesting in form: two winged cherubim, semi-abstract in form, float in space; from the junction of their draped, outstretched arms springs a jet of flame which is reflected in the oval, concave form of their faces. This work, in steel and bronze, is poetically free, yet retains all characteristics required of a *Ner Tamid*.

By contrast, the same artist's Hanukkah menorah for the same building is artificial and unconvincing: above a row of short cylindrical candleholders rises a sculpture supposed to represent the Maccabean family in conflict with the concept of evil, symbolized by a dragon. Now it is true that the makers of Hanukkah lamps have often indulged their fancies and furnished their work with all manner of baroque playthings.

(Continued on page 23)



*A bronze and copper conception of the Eternal Light by David Hare, hung in the Temple Beth El, in Providence, Rhode Island*

## *Jewish Communities Will Soon Celebrate the 100th Birth Anniversary of Zvi Hirsh Masliansky*

### A GREAT MAGGID REMEMBERED

By LEON SPITZ

**Z**VI HIRSH MASLIANSKY was the outstanding American *maggid*, the great Yiddish preacher. He was a warm-hearted Jew, a colorful individual, a fiery Zionist orator. Many of us treasure the two volumes of his Yiddish Sermons for Sabbaths and Holy Days which were first published in 1908 by the Hebrew Publishing Co. of New York City. An English translation was made available several years ago.

The major portion of his sermons were preached on Friday nights at the Educational Alliance on New York's Jewish East-Side. Hundreds of listeners would stream week in and week out to the Alliance to hear him. There were those who—too orthodox to ride on the Sabbath—would stay over the Sabbath with friends or relatives who lived within walking distance.

It was a thrilling experience to behold him. His imposing figure—shaking his thick mane—stamping his feet—his arms fluttering about with expressive gestures—now sobbing out his very heart, a moment later thundering denunciations—and all that in his melodious but rich and brilliant voice which reached out to the very last row of the Alliance auditorium.

During the years when he was a *maggid* or circuit-preacher in Russian synagogues, and even as he delivered his fervent Zionist lectures in England, he used to chant his speeches in that quaint, traditional sing-song. It was only after arriving in America that he abandoned the chanting—gaining thereby a modern “look,” but losing the savor of oldtime folksiness.

Somehow, and unaccountably, he was always addressed as Rev. Masliansky, perhaps because he refused to officiate as an official rabbi. Though he definitely belonged to the orthodox background, an observant traditional Jew who esteemed the Talmudic Rabbinate, he was more than tolerant to us, the Conservative Rabbis. We welcomed it as a yom-tovdig event when he paid us a surprise visit at our annual convention if he happened to summer at the same resort and gave us what was always a hearty and impassioned greeting.

Masliansky was born—according to the Hebrew calendar—on the 3rd day of Sivan, 5617, in Slutsk, a small town in the province of Minsk in Russian Poland. His father, a pillar of the synagogue, sent young Zvi to *cheder*. At the age of seven

he already knew the bible in Hebrew by heart and thereafter he never permitted himself to forget it.

A charming tale is told by his anonymous editor in the second revised edition of his *Drosbes*, published in 1915. When still a little boy he invited one Sabbath afternoon his *cheder*-pals to his father's home. There he picked up the Sabbath table-cloth, wrapped it about his slight figure as if it were a *talith*, and delivered an impassioned speech about the destruction of Solomon's Temple in Jerusalem, in Biblical Hebrew. His youthful listeners were so touched that they burst out sobbing. His father awoke from his Sabbath nap and administered to the boy-orator a suitable punishment.

Zvi continued to study Hebrew grammar and at the age of 12 launched into the Talmud at the celebrated Yeshivah of Mir. For several more years he continued his studies. When he was 14 he lost his father, and at sixteen he married and moved to the city of Pinsk, where he earned his living teaching Hebrew both privately and in Talmud Torahs. In later years he said that Chaim Weizmann, as a boy, had been one of his pupils. As a matter of fact, Weizmann alludes to him in his autobiographic “Trial and Error” as follows: “During my boyhood years in Pinsk, Zvi Hirsh Masliansky, the great folk orator, taught at the local Hebrew School.” But he does not specifically state that he was his own teacher.

At 25 years Masliansky threw himself with all his fiery temperament into preaching the re-birth of Jewish patriotism, and always he illustrated his speeches with Biblical tales. The only place where he could speak was the synagogue. Eventually, he moved on to the great Jewish city of Odessa, in those days the East-European center of modern Jewish culture. He became acquainted with the most brilliant Jewish writers and Zionist leaders of the day. There was *Abad Ha-Am*, the foremost Hebrew author, and shortly young Masliansky was admitted into his secret fraternity—*Bnai Moise*, The Sons of Moses—which was

dedicated to the advancement of Hebrew literature and service to Palestine. Dr. Pinsker, the highly respected professor and leader of Choveve Zion movement, persuaded him to become the official Zionist orator and for three years thereafter he was a Zionist circuit rider—a Russian Jewish Paul Revere who, in a stage coach

#### A TRIBUTE

**N**O JEWISH preacher or public speaker was as popular among the Yiddish speaking Jews of the last half century in America as was the Rev. Zvi Hirsh Masliansky. He was heavenly endowed with every gift of oratory, and he used these gifts to imbue the hearts of his thousands of listeners a love for Zion and Jewish cultural and religious ideals.

In my recently published memoirs, I told of the great influence he had over my own career, and the affection and esteem that I had for him from my early childhood until the end of his days.

We at the Center are proud of the fact that Masliansky spoke from our pulpit and at a number of our dinners, when we celebrated important events in our Center's life and in the life of your Rabbi. It is good to present this pen portrait of one of the most gifted and most beloved Jews of this age so that the new generation, who were not privileged to have known or heard him, will at least become somewhat acquainted with this unique and remarkable personality.

ISRAEL H. LEVINTHAL.

train, rode tirelessly from city to city stirring up the Russian Jews to interest themselves in Zionism.

A number of prominent Jews who favored Russification put obstacles in his way. They even denounced him to the police, and he was arrested time and again as a suspected revolutionary agitator against the Czar. Fortunately, he was able to dispel these suspicions and cour-



ageously continued his lecture-tours in Lithuania and Latvia. He was graciously befriended by the famous Isaac Elchanan, Chief Rabbi of Kovno, and Rabbi Samuel Mohilever, one of the great founders of the Mizrahi movement, who continued to correspond with him even after he settled in the United States.

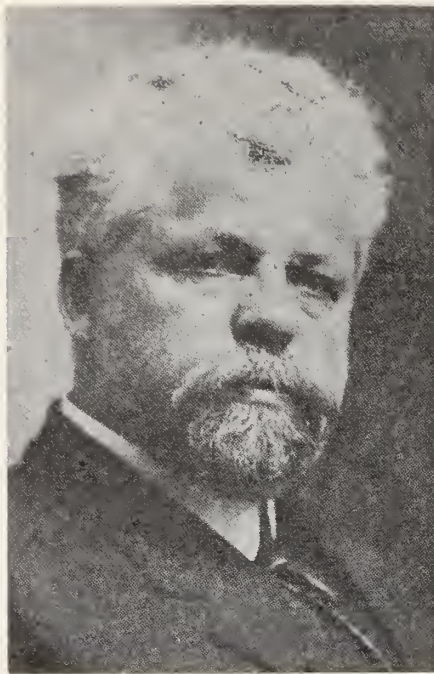
However, the Czar's gendarmerie ordered him to leave Russia or cease preaching Zionism. So he went to Germany, and eventually to London, where the Chief Rabbi came to hear him. When several months later he preached in Paris, the Grand Rabbin of France was in the audience. His fame as the world's foremost Yiddish orator spread, and he finally sailed to the United States.

Later, in his old age, he described his Russian travels in a book of memoirs in Yiddish. But he also learned to speak English fluently, reserving it for private conversation; and he edited a Hebrew journal, *Ha-Ibri*, in New York City. In 1902-03, for one year, he was one of the editor-publishers of a New York Yiddish newspaper, *Jewish World*.

From his very days in New York he threw himself with the greatest enthusiasm into Jewish and Zionist activities. He addressed hundreds of gatherings.

In "Fullfillment," Rufus Lears states that Masliansky was elected one of the five vice-presidents of the first Conference of American Zionist Societies in 1898. And for years he continued to serve as a Vice-President of The Zionist Organization of America and also with Justice Brandeis on his Provisional Committee for General Zionist Affairs. At one time he also held the office of President of the Jewish National Fund Bureau of America. In so many communities and on so many occasions he made heart-rending pleas during financial drives for European Jewish relief, campaigns which brought in millions of dollars and saved numberless Jews from starvation.

The following is a rather amusing incident. At that celebrated Zionist Conference which Justice Brandeis had convoked in Boston—Hirsh Masliansky and I pushed and shoved through the great crowd which blocked the massive doors to Faneuil Hall. "*Kinder*, children," Masliansky called out. "Let me get into the Hall. I have to make a speech." Someone recognized Masliansky and cleared a path for him. Half an hour



Zvi Hirsh Masliansky

later, he delivered one of the most inspiring addresses of his career.

Gossips slyly said that on one Sabbath eve he actually preached bare-headed at the synagogue services. When he spoke he moved about violently, and spoke so forcefully that his *yarmalke* might have fallen off, since he always wore the traditional cap on the back of his head and he had such a mass of thick hair.

In New York City he took an active interest in the *Kehillah*, the Jewish Community Council. Jewish education was most dear to him and he was for years the President of the Hebrew National Teachers Institute. He delighted in handing out the diplomas to the American Jewish youths who had taken up Hebrew teaching as their profession. This was at the crowded graduation exercises usually held in the auditorium of the Washington Irving High School.

Naturally, he visited Palestine. Indeed, he used to say that he felt refreshed in spirit on those visits. And he published in Hebrew a short history of the Chovevei Zion, the Zionist pioneers before the days of Dr. Herzl. As he had been one of their enthusiastic leaders, both in Russia and England, this history makes highly interesting as well as authoritative reading.

The following passage from Masliansky's first sermon in his published book indicates his style of speaking and the fervor of his spirit:

"Everything, everything they snatched away from us. They destroyed our land; our Temple they burnt; our ancestors they sent forth into exile—they broke our national pride. But one thing—which is for us more precious than all else—remained with us—and no power on earth is strong enough to deprive us of it. It is always with us, it does not let us down for a single moment. It is our soul, our life, our comfort at all times and in all places—whenever and wherever we live. That is our holy and eternal Torah."

Actually he was a modern preacher and could have qualified as a Professor of preaching at any Rabbinical Seminary. His material was rich and diversified. While grounded in Biblical roots and steeped with Scriptural lore, he drew generously on modern culture and on Jewish and general current events. The spirit of the ancient Hebrew prophet flamed in his own soul, but to a considerable measure his own style, the extravagant imagery, was patterned on the literary prophets, Isaiah and Jeremiah. The legend and lore of the Midrash richly pervaded his content. The ideals of American civilization influenced him constructively. And he was not unaware of at least aspects of Russian, German, French and Romenian, Roman and Greek history.

Of special interest in his printed work are his colorful and poetic descriptions of the ancient and celebrated cities of the Orient: Tyre, Bagdad. His painting of Sinai is awe-inspiring:

"A holy silence hovers over this sacred spot. The children of Jacob surround Mt. Sinai with a reverent awe and stand at a distance. With wistful eyes they watch and wait to listen to the words of the Living God.

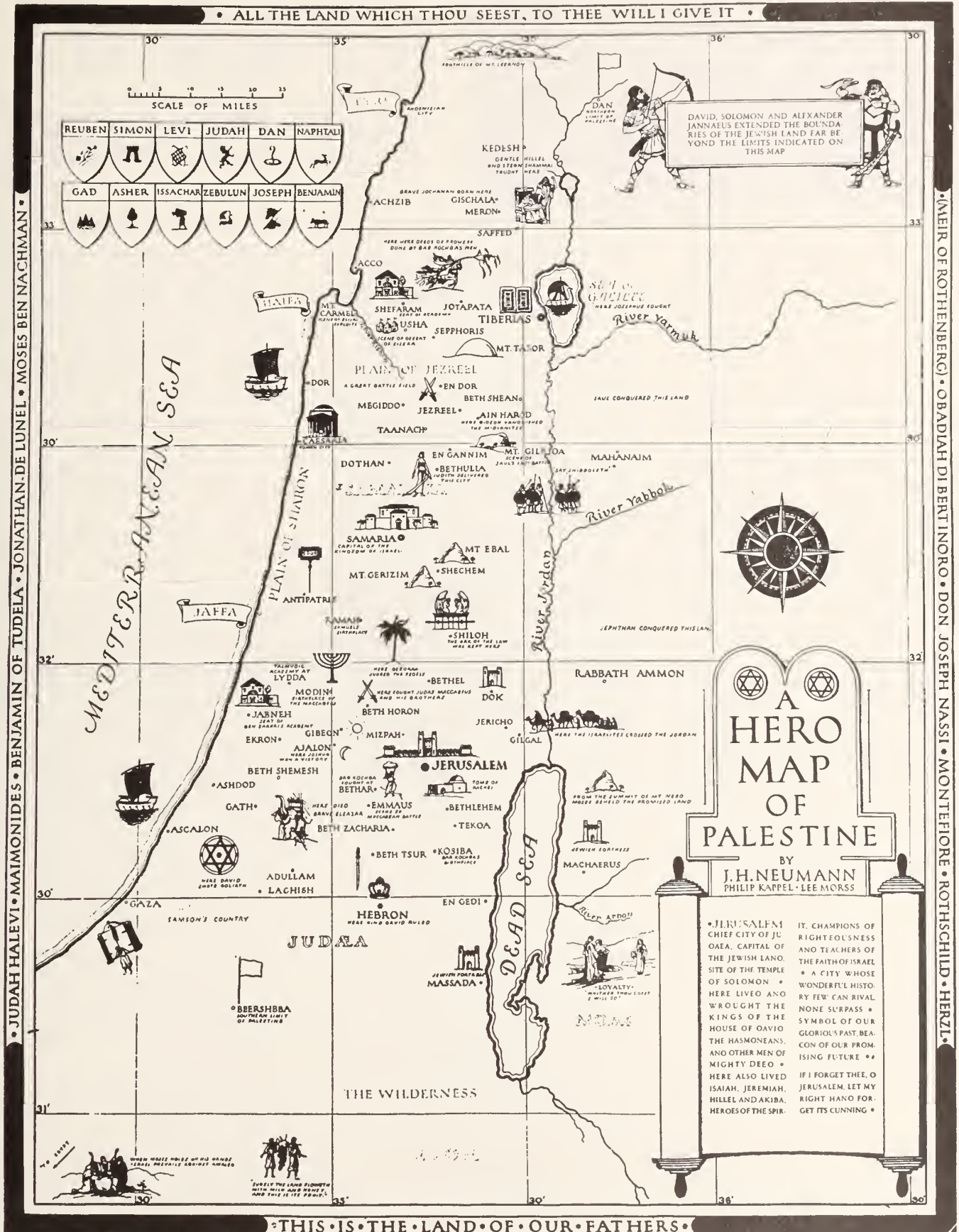
"Stop, O reader — Do not come any nearer before your heart shall be purified to understand and appreciate this great sight—and then only you will grasp that a noble and magnificent event transpired here on this sacred mountain. A sacred and exalted event which inspired and transformed the spirit of man.

"The gates of heaven were opened and a flaming fire—like lightning in appearance — shone forth in a fearful and splendid glory. The mountain grew taller and soared—unto the heights."

The Torah and the hope of Zion kindled the oratorical genius of Zvi Hirsh Masliansky.

# A GEOGRAPHICAL OUTLINE OF JEWISH HISTORY

• ALL THE LAND WHICH THOU SEEST, TO THEE WILL I GIVE IT •



This interesting map was prepared some years ago by Joshua Neumann, brother of Emanuel Neumann, president of the Zionist Organization of America, and is displayed in the Zionist Library in New York.





# NEWS OF THE CENTER

## The Hebraic Foundations of the U.N.

The recent tension in the Middle East and the intervention by the U.N., has focused the attention of the world upon the United Nations and its various auxiliary bodies. The hope of mankind is now centered about the U.N., and its moral power to keep the peace throughout the world. Rabbi Kreitman will discuss the Hebraic background of the concept of the U.N. He will bring to bear the distinctive, prophetic and rabbinic teachings that are a part of the foundation of the U.N. Israel is now playing the role of the nation that is testing the sincerity and the motives of this new world organization and its loyalty to its Hebraic origin.

## Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on April 5th will be devoted to the graduates of our Post Bar Mitzvah Fellowship. Rabbis Levinthal, Lewittes and Kreitman will participate in this service. A special musical program by the Brooklyn Jewish Center Choral Ensemble, under the leadership of Mr. Sholom Secunda, will be presented.

## Daily Services

Morning services at 7:00 and 8:00 A.M. Monday through Friday. On Sundays: 8:00 and 8:50 A.M.

Minha: Week of March 31: 6:00 P.M., followed by Maariv.

Please note that the first minyan morning services on Rosh Chodesh and Chol Hamoed Pesach begin at 6:45 A.M.

## Siyum Services

Services for the first born son will be held on Monday morning, April 15th, at 7:00 and 8:00 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evenings, April 15th and 16th, at 6:15 o'clock; on Tuesday and Wednesday mornings, April 16th and 17th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 21st and 22nd, at 6:25 o'clock; on Monday and Tuesday mornings, April 22nd and 23rd, at 8:30 o'clock. Rabbi Kreitman will speak on Monday morning and Dr. Levinthal will speak on the concluding day, Tuesday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Tuesday morning, April 23rd, at about 10:30 o'clock.

## Passover Sedorim

The first Seder, on Monday, April 15th, will begin at 7:00 o'clock and the second Seder, Tuesday, April 16th, will commence at 7:00 o'clock.

## "BREAKFAST"

in behalf of the  
**JEWISH THEOLOGICAL  
SEMINARY**

**THIS SUNDAY, MARCH 31**

**10:30 A.M.**

**LAST CALL FOR RESERVA-  
TIONS—JOIN YOUR FELLOW  
MEMBERS.**

**Couvert — \$1.00**

**BEN MARKOWE, Chairman**

## SABBATH WORSHIP

Kindling of Candles—5:57 P.M.

Services 6:00 P.M.

Late Friday Evening Services

March 29th, 8:30 P.M.

**RABBI KREITMAN**

will speak on

"The Hebraic Foundation  
of the U.N".

Cantor William Sauler

will lead the congregational singing

The Bat Mitzvah of Marilyn  
Thaller, daughter of Mr. and Mrs.  
Jacob Thaller will be celebrated.

Oneg Shabbat—Social Hour

sponsored by the

**GOLDEN AGE CLUB**

Sabbath Morning Services

March 30th, 8:30 A.M.

Sidrah: Tazria-Shabbat Hahodesh

Leviticus 12.1-13.59

Exodus 12.1-20

Prophets: Ezekiel 45.16-46.18

**RABBI LEVINTHAL**

will preach

Class in Talmud led by

Rabbi Jacob S. Doner—4:30 P.M.

Lecture in Yiddish by

Rabbi Gerson Abelson—5:30 P.M.

Minha Services—6:00 P.M.

Sunday Morning Services

March 31st, 8:00 and 8:50 A.M.

Breakfast in behalf of the Jewish  
Theological Seminary—10:30 A.M.

The Torah Study Session will be  
conducted by Rabbi Kreitman im-  
mediately following the Breakfast.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABADINSKY, HAROLD: Single; Res.: 1625 President St.; Bus.: Mfg., 385 Madison Ave.

BALK, DANIEL: Single; Res.: 726 Ocean Ave.; Bus.: Structural Engineer, 30 Church St.; *Proposed by* Leonard Krawitz.

BANWER, MAX: Single; Res.: 679 Montgomery St.; Bus.: Bookbinding, 163 Front St.; *Proposed by* Benjamin Leslie, Max Krissoff.

BECKERMAN, FRANK: Married; Res.: 245 Hawthorne St.; Bus.: Clothing Salesman, 1107 Bway.; *Proposed by* Nat Grundfest, Dr. Abr. Weisman.

BLOOM, STANLEY: Single; Res.: 305 Ocean Pkwy.; Bus.: Television Repairs, 349 Kings Hwy.; *Proposed by* Leo Kaufmann.

BUXBAUM, SAM: Married; Res.: 96 E. 54th St.; Bus.: Produce, 38 Kimball Rd.

COHEN, MISS FRANCES: Res.: 114 E. 95th St.

CORWIN, HAROLD M.: Married; Res.: 263 Eastern Pkwy.; Bus.: School Teacher, 72 Veronica Pl.; *Proposed by* Benjamin Yellowit, Frank Surowitz.

DORFMAN, ALFRED: Single; Res.: 2984 W. 30th St.; Bus.: Lawyer, 188 Montague St.; *Proposed by* Morris Bloomstein.

FELDMAN, DAVID: Married; Res.: 1370 President St.; Bus.: Handkerchiefs, 481 Bway.

FRANK, ZACHARY: Single; Res.: 585 Prospect Pl.; Bus.: U. S. Air Force, Manhattan Beach; *Proposed by* Bernice Gross, Ira M. Gross.

FROST, BENJAMIN: Married; Res.: 474 Brooklyn Ave.; Bus.: Insurance; *Proposed by* Chas. Rubenstein.

GERSH, LEO: Married; Res.: 216 Bristol St.; Bus.: Butcher, 259—9th Ave.

GOLDMAN, ADOLPH: Married; Res.: 941 Washington Ave.; Bus.: 625 Bway.

GOLDMAN, JERRY: Single; Res.: 1786 Bedford Ave.; Bus.: Advertising Salesman, 251 Rockaway Ave.

HAUPT, JOSEPH: Married; Res.: 345 Montgomery St.; Bus.: Wholesale Stationer, 330 Bedford Ave.; *Proposed by* Herman J. Pashenz.

HIMMEL, DANIEL: Single; Res.: 2622 E. 7th St.; Bus.: Lawyer, 122 E. 42nd St.; *Proposed by* Louis Kramer.

HOCHMAN, LEO: Married; Res.: 760 Montgomery St.; Bus.: Sales Executive, Macy's; *Proposed by* Benjamin Wisner, Jules Katz.

HUSID, MYRON: Single; Res.: 1561 President St.; Bus.: Textiles Sales, 1407 Bway.

KAPLAN, MISS REGINA: Res.: 179 Linden Blvd.; *Proposed by* Stanley Budin, Irving Walter.

LERNER, DR. LAWRENCE: Married; Res.: 350 Sterling St.; Bus.: Physician, 320 Empire Blvd.

LINSHITZ, ELLIOT: Single; Res.: 1440 E. 14th St.; Bus.: Engineer, RCA, 75 Varick St.

LIPNICK, GERARD: Single; Res.: 2184 Strauss St.; Bus.: Clerk, Belgian Line, Inc., 63 Broad St.

MARINOFF, DAVID: Single; Res.: 5806 Farragut Rd.; Bus.: Trucking, 135 No. 11th St.; *Proposed by* Ben Zauderer.

POSNIACK, JOSEPH: Married; Res.: 486 Eastern Pkwy.; Bus.: Pharmacist, 236 Driggs Ave.

PRELUTSKY, ALBERT: Single; Res.: 1512 Park Pl.; Bus.: Estimator, 226 E. 41st St.

REICH, GEORGE: Married; Res.: 83-57 —118th St.; Bus.: Insurance, 32 Court St.; *Proposed by* S. H. Goldberg, Morris Traub.

RUBENFELD, HAROLD: Single; Res.: 215 Rochester Ave.; Bus.: Salesman, 1400 Bway.

SCHMETTERLING, DAVID: Single; Res.: 658 Montgomery St.; Bus.: Quality Control Analyst.

SELINE, HOWARD D.: Married; Bus.: Fast Freight, 650 W. 29th St.; *Proposed by* Jack Serman, Max Kravitz.

SIEGEL, ABRAHAM: Married; Res.: 80 E. 91st St.; Bus.: Buyer, 320—3rd Ave.; *Proposed by* Dr. Max Lerner, Jack Serman.

SIEGEL, WILLIAM: Married; Res.: 4420 Kings Hwy.; Bus.: Buyer, 320—3rd Ave.; *Proposed by* Dr. Max Lerner, Jack Serman.

SILVER, BERNARD: Single; Res.: 24 Brighton 4th St.; Bus.: Accountant, 500—8th Ave.

SOLOMON, ARTHUR: Married; Res.: 263 Eastern Pkwy.; Bus.: Furs, 214 W. 30th St.

SOMERS, STAN: Single; Res.: 350 Leferts Ave.; Bus.: Cleaning Supervisor, 130 W. 42nd St.

STONE, HERBERT A.: Single; Res.: 1325 Eastern Pkwy.; Bus.: Sales Promotion Manager, 251 Rockaway Ave.

STREITER, SAM: Married; Res.: 293 E. 94th St.; Bus.: Advertising Salesman, 251 Rockaway Ave.

WAGNER, EDWARD: Married; Res.: 1275 Union St.; Bus.: Trucking, 63 Frankfort St.; *Proposed by* Abraham Michelman, Jack Serman.

WINKLER, ROY: Single; Res.: 2401 Nostrand Ave.; Bus.: Shipping Clerk, 52 W. 38th St.

## Additional Applications

BACHRACH, MISS JANETT: Res.: 1445 St. Johns Pl.; *Proposed by* Diana Bentkowsky, Irving Walter.

EDELSTEIN, MISS BEATRICE: Res.: 157 Riverdale Ave.; *Proposed by* Diana Bentkowsky, Irving Walter.

HERMAN, STANLEY: Single; Res.: 1598 Sterling Place; Bus.: Assistant Production Mgr., Adora Knitwear, 11 E. 18th St.; *Proposed by* Leo Kaufmann, Milton K. Singer.

KERNER, STANLEY: Married; Res.: 817 Crown St.; Bus.: Jewelry, 1504 Broadway; *Proposed by* Ralph R. Moscowitz, Irving B. Loonin.

ROSENTHAL, HUGO: Married; Res.: 555 Crown St.; Bus.: Salesman, J. C. Siegelman Co., 27 W. 24th St.; *Proposed by* Jack Serman.

SPITZ, DR. L. JACKSON: Married; Res.: 614 Linden Blvd.; Bus.: Physician, 947 Montgomery St.; *Proposed by* William Horowitz.

TAUBEN, HAROLD: Single; Res.: 197 Neptune Ave.; Bus.: Sales Representative, 183 Madison Ave.; *Proposed by* Sol Tunis, Dr. Sidney Hoffman.

JAMES J. JACKMAN,  
Chairman, Membership Committee.

## Congratulations

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Kalman I. Ostow of 55 Central Park West, New York, on the marriage of their daughter, Shari, to Mr. Stanley J. Friedman on March 17.



# PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

*Our people the world over will soon gather about their festive Seder table to recount the glorious epic of our ancient liberation from Egyptian bondage. The joy and inspiration the Passover festival has always brought to the Jewish home is truly remarkable. The Jew always looked upon the rich symbolism of Pesach as an eternally eloquent testimony to the essential sanctity of human freedom.*

*Throughout the ages men have given their lives to achieve liberty. In these crucial days we must go forth with the same kind of faith that sustained our people through many a long and dark hour. By your full support of the United Jewish Appeal and through the purchase of Israel Bonds we can realize the high hopes that Israel may have a future of freedom, peace and opportunity.*

*Happy Pesach to all.*

MOLLY MARKOWE, President.

## Sisterhood and Brotherhood In Jewish Harmony

The Sisterhood meeting held on February 18 was devoted to the recognition and commemoration of Brotherhood Week and Jewish Music Month. Rabbi Kreitman, a member of the Advisory Committee of the Urban League, introduced the guest speaker, Mr. Arthur D. Wright, Brooklyn Branch Secretary of this association. Mr. Wright, before assuming this position, was an instructor in Sociology at the University of Bridgeport. The Urban League strives to facilitate integration, to remove segregation and to better the conditions of the Negro. In his introductory remarks, Rabbi Kreitman stated that the concept of Brotherhood is paramount in Jewish theology and historical experience. The creation of one man, Adam appearing at the beginning of our holy scriptures, represents all of mankind, according to our Talmudic sages. The Bible and the Prayer Book constantly remind us to welcome the stranger and alien in our midst be-

cause we, too, were once slaves and aliens in a strange land.

Mr. Wright presented the problem of discrimination on a sociological level. The living conditions of a people, not their racial characteristics, cause the ills of society. Property values decline when a Negro moves into a segregated neighborhood, but real estate values do not change in an integrated area. Mr. Wright informed us about the problems and the progress in city housing projects and the proposed bills under consideration in the New York legislature which would prohibit racial discrimination.

Mr. Gunther Sprecher, an Israeli pianist, entertained us with his own arrangements of favorite Israeli songs. His skill and virtuosity enhanced the richness and the warmth found in Jewish melodies.

Our thanks to: Mrs. Milton Schiff for accompanying our singing of the national anthems, Mrs. Fred Zimmerman for delivering the opening prayer, Mrs. William Sauler, Program Chairman, for planning a fitting tribute to Brotherhood Week and Jewish Music Month, Mrs. Marks and the Hostess Committee for the collation concluding the evening.

## Support U.J.A.

Prior to Passover, it is traditional for Jews to contribute to a Matzoh Fund. The collected money is distributed to our less fortunate brethren. This year, because of the international tensions and conflicts, more Jews than ever before are homeless and require our assistance. The U.J.A. has established a Survival Fund for the purpose of rescuing and saving Jews in Hungary, Poland and Egypt. The estimated cost of the rehabilitation of one refugee is \$1,000. Over \$100 million, in contrast to last year's drive for \$20 million, is now being sought by the U.J.A. for this Survival Fund, in addition to the money needed to carry on the work of various agencies. Mrs. Harold Brown, Sisterhood Chairman of the U.J.A. campaign, or her co-chairmen Mrs. Joseph Krinsky, Mrs. Abraham Zirn, or Mrs. Lawrence Meyer, Special Gifts Chairman, will be glad to give you more information

about the drive and the luncheon on April 4.

## Cheer Fund

A congratulation or a message, expressed through a contribution to Cheer Fund, is gratefully received and provides Sisterhood with additional means for its charitable projects. Mrs. Fannie Buchman, chairman of the Cheer Fund, reports the following donations which marked personal events:

Mrs. Ann Schorr shared the simcha of a new granddaughter with us; Mr. and Mrs. Herman Soloway received anniversary congratulations from Mrs. Fannie Buchman; Mr. and Mrs. Joseph J. Krinsky celebrated their 25th wedding anniversary; Mr. and Mrs. Sam Goldberg expressed their wishes for continued good health to Mr. Frank Schaeffer; Mr. and Mrs. Lawrence Meyer and Mr. and Mrs. Frank Schaeffer pray for the speedy and complete recovery of Mrs. Julius Kushner; Cantor and Mrs. William Sauler gave a donation in memory of their uncle, Mr. Nathan Margolis; Mr. and Mrs. Bernard Weissberg honored the memory of their mother, Mrs. Lena Weissberg.

## The Sisterhood of Olden Times

The wandering and suffering of the Israelites in the desert discouraged many of them. According to legend, the men prayed to God for a chieftain who would lead them back to Egypt, but the women were determined to continue the arduous journey in return for a parcel of the Promised Land. This interpretation is based on the incident of the Daughters of Tzafnah and Moses.

Another legend relates that the women were the first ones to accept the Torah and had tried to prevent the fashioning and the worship of the Golden Calf. The metal needed for the construction of the ark was supplied in part by the women, who willingly donated their jewelry and their precious copper mirrors to the artisans.

## Nominating Committee

The Nominating Committee this year is being headed by Mrs. Marjorie Lovett. The new slate of officers and Executive Board members for the coming season are being prepared for nomination. Any suggestions or recommendations from the general membership will be most welcome and given careful consideration. Kindly call Mrs. Lovett at SL 6-6074.

## Passover Gastronomics

Passover, the spring festival recalling the liberation of the Israelites from slavery, requires careful planning of menus. Children and other members of the family should not feel deprived of their favorite leavened dish, but should welcome the change in diet. The following recipe for "Mock Oatmeal Cookies" has always been a successful dessert or snack in my family.

- 2 cups matzo meal
- 2 cups matzo farfel
- 1½ cups sugar
- 1 cup raisins
- 1 cup chopped nuts
- 1 teaspoon cinnamon
- ½ teaspoon salt
- 2/3 cup vegetable oil
- 4 eggs

Combine dry ingredients. Beat in eggs and oil. Drop by teaspoonfuls on a greased cookie sheet. Bake in moderate oven (350° F.) for ½ hour. Yields about 48 cookies.

Many more recipes and holiday suggestions may be received at the Sisterhood meeting planned for Wednesday, April 10, at 12:30 P.M. Mrs. Sylvia Horowitz, our Passover *balabusta*, will share and demonstrate tempting, appealing foods for Passover. A table displaying Passover groceries and goodies will be set up by the Horowitz-Margareten Co. The meaning, arrangement, and preparation of the Seder plate will be discussed. You and your friends will surely enjoy this afternoon of Jewish culinary skill and will receive many delicious recipes and helpful ideas. Don't pass over this meeting.

## The Jewish Museum

A visit to the Jewish Museum (sponsored by the Jewish Theological Seminary) located at 92nd Street and Fifth Avenue will be an educational, interesting, and enjoyable afternoon for you and your family. Our cultural background and traditions are beautifully expressed

in Jewish art. Of particular interest are the coins, Torah crowns, paintings from the Synagogue of Dura Europas, Passover Haggadahs and a Synagogue of Colonial South Carolina exhibited in this museum.

## Nisan Headlines

Monday, April 1, 12:30 P.M. — Board Meeting.

Thursday, April 4 — U.J.A. donors of \$25.00 or more are entitled to attend the luncheon tendered to Mrs. Fred Zimmerman. Contact Mrs. Harold Brown.

Monday, April 8 — Spring Conference of the Brooklyn Branch of National Women's League at Flatbush Jewish Center.

Wednesday, April 10, 12:30 P.M. — Passover program for Sisterhood members and their friends. More details above.

Monday, April 15 — First Seder.

HAPPY PASSOVER TO ALL!

## Parents' Council Formed

The Youth Activities Committee is pleased to announce the formation of a Parents' Council of Center Clubs. This group, consisting of a representative number of parents, will consider ways and means of coordinating the efforts of the home and our club program in the social, emotional and cultural development of the children enrolled in the Department of Youth Activities.

At the initial meeting of the group, a temporary slate of officers, headed by Mrs. David Marcus, was elected. Mr. David H. Schatzow has been designated as permanent liaison member representing the Youth Activities Committee, and Mr. Harold Kalb, vice-chairman of the Youth Activities Committee, will be the ex-officio member.

## Additions to Library

The following books have been added to our library for circulation:

- The Sacrifice—Wiseman
- The Literature of Modern Israel — Wallenrod
- The Ten Commandments—Gordon
- Tehilla and Other Israeli Tales (Juvenile)
- The Bible as History—Keller
- A Genesis Apocryphon—Avegad & Yadin (One of the Dead Sea Scrolls)

The Great Discovery—Essenberg (Juvenile)

King Solomon's Horses—Kubie (Juvenile)

Entseiklopedia Talmudit (Vol. 7 — Hebrew)

Toldot Ha'emunah Ha'israelit — Kaufman (Vol. 8)

Medrash Rabbah—Mirkin (Vol. 1)

Abarbanel, al Ha'nevi'im (2 vols. — Hebrew)

Orchot Haim l'rav Aharon Ha'cohen M'lunel (Law)

Hashviah Ha'ivut b'sporad u'b'provanance—Shirman (Vol. 2)

## ORT Convention Elects Bernhardt and Herzfeld

The recent national convention of the American ORT Federation elected Maurice Bernhardt and Max Herzfeld, both members of the Center's Board of Trustees, to its Executive Committee. This is the organization's top governing body. Mr. Herzfeld, who is president of the Brooklyn ORT Society, was also elected a vice-president of American ORT. Mr. Bernhardt is in charge of membership for the Brooklyn ORT Society.

## Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer and Library Books from the following:

Mr. and Mrs. Benjamin Fox in honor of their son Barry's Bar Mitzvah.

Mrs. Frances Gabriel.

Mr. Oscar Herschman.

Mr. and Mrs. Ralph Moscovitz in honor of their son's Bar Mitzvah.

Thanks are also extended to Mr. and Mrs. Benjamin Markowe for the gift of a special edition of the Sabbath and Festival Prayer Book presented to the Center in honor of their daughter Nancy Harriet's Bat Mitzvah.

## The Young Married Group

During the month of April, the Young Married Group will meet only once, on Wednesday evening, April 10. Because the final day of Passover comes out on Tuesday, April 23, it has been deemed advisable not to hold a meeting on the following night. We look forward, therefore, to a more than average attendance on the 10th. Our season will draw to a close in May, and one of the meetings will be devoted to the annual election and installation of officers. If you've missed several of our meetings recently, why not join us during April and May. Meet your friends and make new friends in the Young Married Group.

HERB LEVINE, *President*.



## THE YOUNGER MEMBERSHIP

**A**T A regular meeting on Wednesday, February 27, Mike Rosenfeld and myself debated two gentlemen from Forest Hills Jewish Center, Murray Pudalov and Walter Stern. The topic was the national debaters' topic, "Resolved: that the United States should cease direct economic aid to foreign countries." We took the affirmative, while Forest Hills (sides, incidentally, having been picked by the toss of a coin) opposed the resolution. Since there was no decision, the only winner was the audience, and they certainly enjoyed themselves.

\* \* \*

March 6th, we had a speaker, obtained by Harold Kalb, as the anchor man for the final lecture in the series, "Great Jewish Movements."

\* \* \*

On March 13, came the "Scandal"—the "Great Purim Scandal" put on by Arnie Magaliff and Co. As usual, the vehicle was excellently produced, and the participants were roundly acclaimed. Here's another activity that you can get into if you're looking for something to participate in. You don't need much talent. Ask Arnie.

\* \* \*

On March 10, a gala dance was held by the Young Folks League for the benefit of the Center. There was no question but that it was a great social success, and part way through the accounting it looks like a fine financial success, too. With plenty to drink and nosh offered free with the price of admission, quite a path was beaten to our doors.

\* \* \*

The Center is holding its bazaar soon. The crying need now is for merchandise. Bring any old thing your boss doesn't want around the place.

\* \* \*

Since this is the Passover issue, let me wish each of you, and yours, renewed health, happiness and peace. At the seder, remember the New Exodus, and help if you can.

\* \* \*

Calendar of Events follows:

Saturday, March 30, April 6, 13, 20, 27  
—Meet your friends in YFL row.  
Sunday, March 31, April 7, 14, 21, 28—  
Bowling—Kings Recreation Center.  
Wednesday, April 3—Regular meeting—  
Dude Ranch Night.  
Friday, April 5—Oneg Shabbat.  
Wednesday, April 10—Regular meeting—

Election night. Time to choose the new president, all the officers, and the new executive board.

Wednesday, April 17—Regular meeting—  
A full Passover program, with all the trimmings.

Wednesday, April 24—Regular meeting—  
BINGO NIGHT.

MORRIS J. BLOOMSTEIN,  
President.

## YOUTH ACTIVITIES

**O**UR club members will long look back upon this month as a period of excitement and enthusiasm. While it didn't enter exactly like a lamb, it certainly went out like a lion.

The two highlights of the month—the U.S.Y. Kinus over the week-end of March 15-17, and the Purim Carnival on March 23—had been long in planning. For the Kinus, the Center was host to over 150 U.S.Y. members from other centers. They came on Friday afternoon, took over our premises and facilities forthwith, and stayed until Sunday noon. To the usual greeting of farewell, *Shalom*, the teenagers added the fond *Lebitraot*—"See you again!"

The Purim Carnival saw our teen-agers working side by side with every club in

the department. There was only one hour available in which to set up the booths, and quality did count because the judges were taking notes and entering scores. By the time the doors were thrown open to the public, all the colorful booths were ready for "business." Persian currency in large denominations flowed like water. By 10:00 o'clock, the booths had taken quite a beating, and the dancing got under way to a band of music.

April is the final month of regular club activities, and it will offer the following events for the members: Passover observances and celebrations—A talent show—A trip to the circus.

Re-registration for the coming year will begin in mid-April.

## JUNIOR LEAGUE

**T**HE Junior League is recovering from a hectic series of activities. On March 7, the members staged an American Square Dance Festival. Mr. Charles Berland, professional caller, presided with his usual skill and spirit.

The following Thursday, March 14, our college-age group readily took advantage of the Purim season to arrange a costume party and masquerade. The only admission was a costume duly worn on one's person. Refreshments (the triangular variety) were served and a good time was had by all.

To round out the month's activities, a session is planned at the Young People's League Convention at the Concord Hotel. The Junior League will be amply represented at this major event of the year in mid-April. There will also be a meeting devoted to Jewish music.

Upcoming next month, in addition to the National Y.P.L. Convention, is a

Matzo Ball, as the group affectionately characterizes its annual Passover dance. A spring frolic and cabaret night are also being considered.

The members of the Junior League were very helpful and cooperative in connection with the recent U.S.Y. Kinus. They generously volunteered their services in helping to set up the facilities properly and in manning the checkroom.

On the Sabbath of Passover, our Junior Leaguers will present a symposium from the pulpit of the main synagogue. The topic will be, "Religion in the Public Schools."

### Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Rose Horowitz of 25 Eastern Parkway on the passing of her beloved brother, Mr. Ike Levy.

# • CENTER BULLETIN BOARD •

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## BAZAAR!

MAY 12  
13  
14

TIE A STRING AROUND *YOUR* FINGER!!  
REMIND YOURSELF!!

***SEND MERCHANDISE***

***VOLUNTEER SERVICES***

***SELL RAFFLE BOOKS***

**Our Bazaar MUST Be A Success**

*ALL MEMBERS MUST DO THEIR BEST*

---

### ***“March for Membership”***

Don't Leave It An Empty Slogan —  
Make It Meaningful

Exert yourself just a little—bring your friends and neighbors into our building; introduce them to all our membership activities. *Talk membership — Think membership — Carry around application blanks and our brochure — Make the TRICKLE of new applications change to a STEADY ROAR.*

Let's Keep Up the Good Work During April  
and Have a Record Enrollment!

REMEMBER

**MEMBERSHIP IS THE LIFEBLOOD  
OF EVERY INSTITUTION.**

JAMES J. JACKMAN,  
*Chairman, Membership Committee.*

### **PASSOVER SEDORIM**

will be held at

**THE CENTER**

**Monday and Tuesday Evenings  
April 15th and 16th**

**RABBI ISRAEL H. LEVINthal  
RABBI BENJAMIN KREITMAN**

and

**CANTOR WILLIAM SAULER**

will officiate.

Reservations: Members, their children, sons-in-law,  
daughters-in-law and grandchildren **ONLY** —

Adults: \$10 per person each Seder;

Children under 13 years: \$8.

Immediate relatives in family other than above—  
\$12 per person each Seder.



## THE HEBREW SCHOOL

THE high school classes of our Hebrew School recently formed a Council under the guidance of Mr. Nathan Savitsky. The following were elected to serve as officers of the Council: President, Michael Barnett; vice-president, Harold Spevack; treasurer, Jeff Feinman; secretary, Barbara Lipsius. Among the projects suggested by the members of the Council are a Jewish National Fund tree project, plans for discussions following the high school community service and breakfasts, officiating at a Sabbath service in the Junior Congregation and presenting a movie or similar fund raising project for the UJA. It is hoped to attract high school students of the community who have not yet registered in our school.

On Sunday, February 24, Mr. Hyman Brickman addressed the high school classes on "The Problem of the Jewish Migrant." He discussed the methods used by the HIAS to make newly arrived immigrants feel at home in this country and described some of the recent Hungarian and Egyptian Jewish refugees who have been helped by HIAS. A question period followed the lecture. The discussion was preceded by a service at which Robert Halperin, of the Senior Group, officiated. The breakfast was served by the Hostess Committee of the PTA under the chairmanship of Mrs. Alice Kalton.

Mr. Sholom Hecktin, assistant principal of the Hebrew High School of Greater New York, recently visited our school. He called attention to the excellent work being done by our graduates who are now enrolled in the Hebrew High School. He addressed the students of our class 6 and 5R-6 in Hebrew explaining to them the importance of continuing their Hebrew studies.

The G.O. has issued a newspaper called *The G.O. Review*. Proceeds from its sale will go toward the Keren Ami Fund. The faculty advisers include Mr. Irving Gabel, Rabbi M. H. Lewittes, Mrs. E. N. Rabinowitz and Mr. Leo Shpall. Officers of the G.O. are Robert Crawford, president; Marilyn Thaller, vice-president; Sylvia Cantor, vice-president, and Roger Krimsky, secretary. Contributors to the paper were students of every grade in our Hebrew School.

Students of the graduating classes of the Hebrew School participated in an essay contest sponsored by the Sisterhood of the Center on "What Torah Means To Me." The winner of the contest was Philip Yacht. Honorable mention went to Everett Goldberg and Marcia Kramer. The award was made at the Torah Fund Luncheon on March 20.

A Purim operetta, "A Song for Queen Esther," was presented by the choral group under the direction of our music instructor, Mr. Marvin Antosofsky, on March 17. In addition, hundreds of pupils came dressed in costumes depicting various characters connected with the Purim story or with Jewish history. Additional performances were given before the Golden Age Group on March 12 and the PTA on March 20.

The traditional *megillah* reading for the children of our Hebrew School took place on Wednesday and Thursday, March 13 and 14. Excerpts from the Book of Esther were read by Mr. Aaron Krumbein.

## THE GOLDEN AGE GROUP

AT THE meeting which coincided with Lincoln's birthday a film was shown on Jews in America, from the Civil War days to the present. The members were so pleased with this program that we had a similar film on Washington's birthday. Then came a movie of the early beginnings of the Jews in America. Because of the overwhelmingly enthusiastic response of the members, we plan many more programs of this type.

The Einstein Lodge of the Bnai Brith thoughtfully invited the Golden Age Group to their meeting to hear a discussion on Israeli Affairs by the Israeli vice-Consul, Mr. Basil Herman.

The gala event of the month was our Purim party on March 12. Plans had been in progress for a long time for this eagerly anticipated celebration and the results showed in a well-managed, entertaining and sociable evening. We were pleased to see a gathering that even exceeded our expectations. The children of our Hebrew School presented their delightful Purim operetta. A most pleasant

Groggers and *bamentasben* were distributed to the pupils.

The PTA sponsored a Book Fair during the week of March 18. Pupils of our school purchased books dealing with Israel, the Bible, Jewish History, and life of Jews in various countries. The chairman of the committee was Mrs. Ann Bernhardt. The Book Fair was set up by the United Synagogue Book Service.

The concluding Friday Night Service of the season will be held on April 5 and will be devoted to the graduates of our Post-Bar-Mitzvah Fellowship. The following students, who have continued their Hebrew education for at least two years beyond Bar Mitzvah, will be honored: Michael Chafkin, Richard Goodman, David Greenseid, Robert Halperin, Joseph Moskowitz, Harold Spevack and Richard Zietz. The Brooklyn Jewish Center choral group directed by Mr. Sholom Secunda will render a special program. Rabbis Levinthal, Lewittes and Kreitman will participate in this service. The Oneg Shabbat will be sponsored by the Hebrew School PTA that evening.

sight was to see the combination of the younger and the older generation—each enjoying what the other had to offer, and each complementing the other. Next on the program came Mr. Sholom Secunda and his choir.

Rabbi Kreitman, always a welcome addition to any program, spoke to us of Purim and the five scrolls. He suggested that we take the opportunity then to rededicate ourselves to the needs of our people.

Two of our own members, Mrs. Serbin and Mrs. Berman, sang for us, and then we were ready for the delicious *bamantasben* which topped off a perfect Purim party.

The Golden Age Group is planning a trip to the Jewish Museum, and is considering a week-end in Lakewood.

The membership of our group increases from one meeting to the next, and we are very glad to welcome all senior citizens of the community.

MRS. JOSEPH J. KRIMSKY,  
*Sisterhood Adviser.*

## RITUAL OBJECTS

(Continued from page 12)

Yet the design of the whole invariably grew out of the basic concept of the ritual object, whereas Bergier's sculpture is neither organically nor aesthetically related to the row of lights. The torch, held aloft by one of the Maccabean brothers, serves as the *shammash* (servant light), an idea unsuited to a sophisticated modern piece of sculpture.

I make this last critical statement despite the fact that, actually, I am pleased to see Bergier's piece in the temple, for all its obvious shortcomings, because it is encouraging that our congregations are gradually abandoning the old stereotypes and are venturing into new fields. It should be stressed here that it is largely the enterprising spirit of Percival Goodman — who has designed the synagogues just mentioned — who is responsible for the introduction of these new and often daring works of art.

Indeed, more and more synagogues are shedding the "Old Look" to keep up with the contemporary innovations. The prospect for the future is bright. More and more Jewish leaders are taking an interest in a new synagogue art, and an increasing number of rabbis are able to communicate with artists and craftsmen on their aesthetic level. Even the best artist is bound to fail unless he knows precisely the purpose of the piece he is to fashion.

## A LOST TRIBE RETURNS *Continued from page 6*

of Ethiopia, who looks benevolently on all attempts to develop his domain. Admittedly, there have been obstacles. Permits to print Jewish religious works and open a Jewish school took a long time to obtain. Some Falashas were even imprisoned for distributing religious books. Missionaries who have already made such serious inroads into the Falasha tribes, naturally lose no opportunity at putting obstacles in the way. The Negus (King) himself has Moslem subjects and is surrounded by Arab countries, and he would not like to hurt his relations with them by introducing an "Israeli" influence. Despite all this, the only real brake on Jewish activities among the Falashas is limited funds. World Jewry has passed over this remotely situated member of our family in its gigantic philanthropic efforts. Relatively little has been done, as in North Africa and Persia, by such bodies as the American Joint Distribution Committee in financing and supervising comprehensive health and educational schemes. The Falashas are an industrious people living on the labor of their own hands and are distinguished for the purity of their family life. In general, their spiritual superiority over their neighbors is a tribute to the sacred flame of our common faith which has triumphed over millennia of adversity and isolation ever since their forbears, as legend has it, left Jerusalem in the retinue of Menilek, the son of Solomon and the Queen of Sheba.

Today the wheel has almost turned a full circle as their children drink at the fountains of Jewish wisdom and skill in a reborn Israel, and an emissary from the Holy Land cements their ties with their people.

### BASKETBALL SEASON COMES TO A CLOSE

The Brooklyn Jewish Center was ably represented by three boys basketball teams this year. The boys developed skills and learned the true value of teamwork and sportsmanship. The teams were well coordinated, exhibited a good knowledge of the game and played with poise and confidence. The roster of the various teams are:

JAMMY MOSKOWITZ, *Athletic Director.*

#### CUBS — AGES 11 and 12

Richie Moskowitz	Ed Surowitz
Sam Stern	Joel Weber
Mike Leventhal	Jerry Skalka
Robert Crawford	Julie Perlis
Mike Zollowitz	Robert Koonenberg
Fred Finkelstein	Mark Kornstein
Ken Hurst	Andrew Prince

#### JUNIORS — AGES 13 and 14

Jerry Gold	Bruce Baron
John Moskowitz	Elliot Hyman
Stan Wolfe	Arthur Lesser
Steve Marcus	Steve Horowitz
Harvey Sandler	

#### SENIORS — AGES 15 and 16

Jon Hirsch	Artie Kaplan
Sandy Fenichel	Mike Ginsberg
Marty Schwam	Stan Fruchthandler
Dave Bershad	Bob Heller
Joel Nisselson	Barry Heller
Ira Jacobson	

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